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LOANS AND OIL

IT is ironic that the trouble with Egypt has arisen in a new international moral climate. It is so much expected now that wealthy nations should help poor ones that an international incident is caused when the help is not forthcoming or withdrawn. For reasons which presumably seem to America and Britain good—although perhaps the real thoughts of the British government on the subject are probably not known—the two governments have refused Egypt a very large loan. On the surface that seems fair enough. No one owes Egypt a living, as Britain has constantly been reminded during the past decade that no one owes her one. Accusation and disappointment may well come from Egypt, but reprisals, and immediate at that, could only come in a world where it is taken for granted that loans or foreign aid should be offered almost on demand. "You owe us a dam," in effect says Nasser; why, except on the assumption that the wealthy nations owe the poor ones a living, no one questions. This is the new international climate, and no one need grumble about it, but it is an extraordinary matter that few comments have questioned the right of Nasser to ask for a dam, and expect America and Britain to loan the money to build it. Because they refuse they are abused, and the abuse seems partly to be expected and excused. No reply has come from America or Britain. "Why on earth should we lend you the money?"

The Past

International affairs, in the matter of what is usually called foreign aid, is governed by new moral considerations; but the ancient past lives on in spite of them. Tribal warfare and feeling abound, and apparently whole nations still get a deeper emotional kick out of them than from anything else. Commonsense would seem to suggest that it would be far better for the Egyptians to concentrate on their pressing needs and make sure that their dam is built, than import arms, whose purpose, to the outside world is clear enough. Nasser, and presumably his countrymen, do not like the Israelis. They would like to drive them out of the Middle East altogether. So, presumably, would most of the Arab states. There may be understandable reasons for the dislike and the desire, but at this time of day it is obvious that everybody in the Middle East is going to be worse off in bread and shelter whilst there is a kind of perpetual war between the Arabs and the Jews. Not only in Egypt do people expect to enjoy their particular national hates and the new international moral climate, both at the same time. It cannot be done. Tribal feeling cannot cash in on the new accepted equality between nations and expect the equality to continue.

The European Life-Blood

For as the danger of war is receding from between the two great power blocs of East and West, so it is increasing between states that are discovering their nationhood for the first time. Events, for instance, among the Arab states are of international importance, they were not so before the late war. The extraordinary integration that has taken place, almost without notice, between the Middle East and Europe during the past decade, has made the latter very much dependent upon the former. Oil is the life-blood of European industry. It has become, dramatically enough, even the life-blood of Britain's agriculture, let alone her technical industry. There is no oil in Western Europe. The greater part of it has to come from the Middle East. It is a grave and consequent matter that Britain's life-blood, as it were, flows from the sands of the Arab states. Because of that her position in relation to those sands is very different from that of America. Supposing events stopped the flow of the oil?

Nasser has already said that he will at least influence the flow as a reprisal for aid refused to him. Well, there are several answers to that from a still powerfully situated nation like Britain. But after all it is playing with oil. It is probable that the Arab states are sympathetic to Nasser, and any wedge driven between Britain and the Middle East could bring the gravest trouble to both peoples.

Much to be Forgiven

It is easy enough to be provoked by what seems to be the old Hitler technique of Nasser, but a new situation exists. Egyptians and others must be made to feel that a new world situation exists, and that they can profit by it; but they are unlikely to feel that if they are made the pawns of international conflict, or seem to be made pawns. All these past subject nations have a past to live down. It is hard for the Westerner to feel or to understand the touchiness of peoples who have been in the past made to feel inferior. It is no answer whatever to that touchiness to point to the achievement of the Western nations and the lack of it among the peoples they have ruled. No one is impressed by the proclaimed superiority of those who think they have claims to be superior. One-time subject nations are no worse or better than those who have ruled them. Indeed, memories of the past may make them arrogant and hysterical towards those who have lorded it over them. Words like "blackmail" ought to be taken in the stride of powerful nations. After all, the actual situation is that the Egyptian peasant earns apparently as much in a month as an Englishman in a year, and has pretty small hopes of earning more. There is little enough to be angry about in that. Much can be forgiven and understood. It will have to be if an attempted new international morality is to create a new world.

South Africa

By Magnus Ratter

(Minister of the Cape Town Unitarian Church)

SOUTH AFRICA is the sciatic nerve of the white-black tension : the nerve is highly inflamed. It must however be kept in mind that there is no more evil, per politician, here than elsewhere.

As Father Huddlestone is the voice of the minute we must say what we think of the famous book : it is the truth, it is nothing but the truth, yet it is scarcely the whole truth. As, in The Reformation, Pope, Luther, Calvin, Loyala, were headline politicians but the abiding truth was with Erasmus and Castellio, so again; it is hard to get the truth from the public figures of this sundrenched land.

Granted then that I am but a little finger of Erasmus, seeing virtue now with Strijdom, now with Strauss, now with Wolheim, now with the Nameless Black, what can I say?

But this : a little homely illustration may reduce this vast historical issue, white-black, to understandable relationships : To me, Afrikaner, English Speaking Person, Coloured Native, is somewhat like to Country Aristocrat, Commercial Magnate, Hardworking and Very Poor Working Class in England in 1800. Improvement will result from self-help amongst the lower dogs, speeded by conscience in the upper dogs.

People in England should not think that the English here are their brothers : there are but cousins. The sun, the ocean, the hard mountains, the ease of life, the social tensions, have changed the man from Britain. And the Afrikaner differs even more markedly from their Dutch fathers : they have their own language with a cultural outlook quite unique.

Curiously so, Afrikaners can rarely discuss politics : they get too het up. But they are a people so compounded of grace, generosity, and a natural love of their countryside that to know them is to love them. Not Robert Browning but Thomas Hardy could write adequate prophecy, or obituary, of the South African White.

In the much exchange of bilingual words in this fair land it is rarely seen that the triumph of the Afrikaner over the English, though helped by the rise of farm values, is most of all helped by the birth rate : the English are out in the maternity ward. And the Afrikaners are out before the Natives. Curiously so the white medical conscience actively helps the black triumph. Birth is the final triumph.

THE AFRIKANER A GENTLEMAN

From Apartheid to Capricorn men and societies in all Africa seek after a live-together. Though the Afrikaner, in my submission, has made wrong choice it must be fully granted the Afrikaner is a gentleman : Stellenbosch and Edinburgh have brains, and a conscience.

By curious fact the Afrikaner, through Malan, Strijdom, has done more in ten years to advance the Native than was done by English influence in a hundred; for these nationalist politicians have so stung the Native, because of their devotion to Calvinistic logic, that the Native is more awake than he would have been. Still more strange : these Nationalist men have passed laws that, while denying the Native any political share in government, yet allow the Native, if he has the wit, to found his own building society, his own co-operative. Once the Native has learned to mass his own economic power, small as it is per head, his is the power and the kingdom. How odd of God to choose and use the Nats in this manner.

Thirty years at least are needed for this consummation, during which period Apartheid may moderate its spots, or Capricorn grow in the whited soul, making the future less red. Meantime the Native suffers many indignities : probably suffering somewhat worse elsewhere. Anyway, for the sake of the whole truth, Natives do try to get into South Africa from nearby, few wish to leave. All that one can say is that if Mother Nature has fifteen children in her family of humans, little ebony is the last to awake : true to child nature the older children have grabbed most of the breakfast : but little ebony has strong feet : they can kick.

Through all discussion certain understanding must be accorded the White : it is unwise of an idealist in a far land who has discovered a pearl button to ask South Africans that they sew it on a pair of trousers. The White is a much more puzzled Hamlet than he is villainous Iago. Deriving from the age of European expansion the present White finds himself in a pleasant, a desirable orange plenty land : he has a car with no inclination to share it : he is like to keep his privileges till they are wrested from him. This is not unknown in history.

It is a curious land. The most highly graduated person I have met, outside of varsity campus, is a coloured gentleman. Yet there is no cafe in central Cape Town where we can have coffee together. South Africans never think of this as odd : odd, isn't it? But Apartheid should not be blamed on the Afrikaners : the Englishman is nearly as devoted to its observance though he dislikes the Nats making it all so grossly obvious.

A NEW GENERATION

Now, what can we do about it? What is our proposal for weighted franchise, or do we say to the Whites, hand over to the majority Blacks? That, potentially, the Blacks are as alert as Whites is certainly true of many, probably true of the mass : but average ebony has a lot of leeway to make up.

Which would argue that all who truly desire to advance The Kingdom should help in some little way open to them The Black Upliftment. Many ways are open, here and elsewhere, with full Nationalist approval. If one Margaret Barr is worth many resolutions the moral appears to be—help in some small practical way.

No government is so white robed that it can comment on the earth soiled garments of South Africa. Action by International Sport could backfire. Expulsion from the sterling club might seriously weaken the subscription list. So we return, the one way to help the native is to help him help himself : yes, that's the memory we've been trying to catch—sounds like the history of the early Labour Party.

Much as I approve the American solution the situation differs.

On the colour challenge the Nats here have a thirty years lease, with no chance of renewal on like terms. But, by then, a new generation with other views, and subject to differing pressures, will draw up the new lease : if the Native is then as belligerent as the Nats now are there will be . . . we will cling to the sunny side of doubt, hopeful that what must come, will come well.

About the Size of Yorkshire

One Road

RECENTLY Mr. John Hoyland spoke at All Souls' Unitarian Church, Golders Green, to an interested audience on the work of Vinoba Bhave, the Indian land reformer. He stated that in Britain the expectation of life of a male was 60 and for a female 65, but in India it was only 30.

He stated that we in Britain were living on a diet of about 3,600 calories and that starvation diet was 2,200 calories but the Indian peasants were living on a diet of only 1,650 calories. Was it to be wondered at that the mortality amongst Indians was so high?

One of the curses in India was the usurers who travelled about India lending the peasants money at high rates of interest. The peasant was only too glad to get some money so as to be able to buy something for himself and his family and did not trouble to consider the interest he had to pay. The figures Mr. Hoyland gave showed the astronomical heights to which the interest mounted in only a short time. It was interesting to hear from him the method Mr. Bhave adopted to obtain land from these men, who through their infamous ways had usually become the chief rich man in the district, so that it could be divided up and given to the peasants.

Many years ago he was appointed to the charge of a district in India, about the size of Yorkshire, with only one road in it and one well. Consequently in the scattered villages, water had to be fetched from, in some places, 10 miles away where the ground was scooped away in the dry water courses by the hands. It was the duty of the women of the village to fetch the water and the way there and back lay through jungle infested by man-eating tigers and consequently many women failed to return. The aim of the Bhoodan Well Appeal was to raise sufficient money to provide a well in each village. The average cost of a well was £75, some cost less than that figure, and others more depending on the level of the water stratum. The making of the well was carried out by the villagers themselves and so the cost was small as a result. Sometimes the water stratum was as much as 200 feet down and in those cases the ordinary parish pump method of drawing water could not be used. He did not make an appeal for funds but he appealed to those present to make articles that could be sold for the benefit of the Fund. At the end of his talk many questions were asked and answered. Mr. Hoyland was thanked by Mr. Treacher for having come and given such an interesting address.

COMMENT

SHAW AND RELIGION

THE theatres, radio and the press are busy giving their opinion of Shaw or presenting his works once again, but we seem as far as ever from being able to arrive at a true estimate of his worth as a playwright. When I was a youth at College his plays and, especially, his prefaces were considered the last word in political and social wisdom; and if one privately thought them boring or simply silly, one was well advised, in order not to forfeit one's claim to be progressive, to keep those judgments to oneself.

I am one of those who have never been able to consider what some think Shaw's masterpiece—*Back to Methuselah*—as anything else but a weariness to the flesh; but few dramas have impressed me more profoundly when acted than *Heartbreak House* and *Saint Joan*, both of which seem destined to be a permanent delight to lovers of dramatic literature. And there are a dozen others which, one would imagine, will always be welcome to play-goers. It was Shaw's great merit that he never wrote down to the level of his readers and hearers, and that he gave people the credit for being able to take an interest in ideas as the substance of drama.

I have a feeling, too, that to Shaw is due a great deal of the credit for the great change of attitude on the part of intelligent people that made possible the great sociological and economic revolution through which we have been passing for the last quarter of a century. His ridicule and satire in the social field matched the ridicule and satire that Voltaire poured upon absolutism in religion and the state in the eighteenth century, and was just as effective for his purpose.

Just how far Shaw might be regarded as a religious man might be argued indefinitely. Mr. St. John Ervine, relying on Lilith's closing word in *Back to Methuselah*—"It is enough that there *is* a beyond," speaks of him as believing in life after death, apparently in the sense of personal immortality, rather than mere persistence of the impersonal "life force". One of the few occasions that I ever heard Shaw speak was at a conference of "rational" religious bodies, such as the Ethical Societies, and I remember being considerably impressed by his testimony to the reality and validity of religion, speaking largely along the lines of Voltaire's statement that if there were no God, we should have to invent the idea.

THE MOTOR STRIKE

Conditions of private ownership of industrial concerns in this country have profoundly changed since the War. It has been limited by various controls, proceeding from a widely accepted change in the role which industry is expected to fulfil in a modern society. "Society," it has recently been said, "is no longer content that the sole end should be the pursuit of material progress, at no matter what social cost. It has begun to insist that the benefits of material progress should be more evenly spread among all sections of the people, and that economic power should be harnessed in the interests of some broader social good."

Most men and women of goodwill, no matter what their political affiliations, would agree with that point of view. There are, however, some points where the bearing of the new attitude to industrial policy is not so clear, and the question of redundancy in industry is one of them. Hitherto the existence of unqualified full employment has stood in the way of a consideration of the right social attitude, but the present strike of motor employees has raised the subject in an acute form.

There is a new issue here, the right to compensation is widely recognized in industrial agreements in the United States. Manifestly, compensation in such a case might in times of bad trade bring a weak industry to a state of collapse; but it seems to be a matter that can be regulated by agreement in particular industries or trades.

AN END TO BLACKMAIL

There was once a little boy who was dissatisfied with his share of the extra dainties with which the table was spread on the occasion of a visit from some distant friends of the family, and after requests for a further helping had been turned down, he said: "If you don't give me some more, I'll tell," whereupon he was quietly given some more, most families having some "skeleton in the cupboard," although, perhaps, a very little one, that they don't wish to be exposed to the eyes of their friends. After this procedure had been successful two or three times, his mother decided to take a firm stand, whatever the consequences of "telling". "Well, then, tell!" she said defiantly. "My new trousers were made out of father's old ones!" was the unexpected reply.

The same stand seems to have been taken by the West to the Egyptian Government.

Commentator.

"FAITH AND FREEDOM"

IN the Spring Number of this Quarterly, there was published an article by Leonard Mason called "The Challenge of Humanism". So dynamic was the article, and so considerable its effect on the Minister's Conference at Great Hucklow where it was first delivered as a Paper in 1955, that the Editor has taken up the challenge and transformed what has always been a worthwhile publication into a significant one.

The basic issue is to speak to a rootless, restless, migratory generation, and interpret the religious significance of human experience to a generation who can claim no experience of "God" yet desperately refuse to accept the nihilistic trap (This Is It!) dominating them (or should I say, us?). As the Editor writes, "Their dire need is for assurance that life itself has meaning, and that that meaning is good". It is, in fact, a generation waiting for God, not for Godot. If you are lucky enough to be in the possession of a transcendental-theistic conviction, you may argue that this state of affairs is unnecessary. Maybe you're right at that. But the situation is a real one for thousands of keen and serious people mainly because such transcendental convictions have failed to hold together a civilization that is now actually threatened by H-Bombs and dictatorships and what have you, and Orwell-land, laughing at poor old Wigan Pier, is'nt the paradise the social gospeler's said it would be. A generation of "Outsiders" is upon us and if they (or, we) cannot be spoken to religiously, a vacuum remains for somebody to fill.

The Editor, in a long and fine editorial, sets the issue in the framework of our denominational life. He calls for a "creative unity" in our worship, for at the moment, "only occasionally is something said or done which is *completely* satisfying to theists and humanists alike". In seeking this, he refuses to believe we are attempting the impossible, for it is the genius of our church to supply it. Three articles follow as a reply to "The Challenge of Humanism". E. G. Lee, editor of *The Inquirer*, gives a strong and lively "Theist's Reply": H. Lismer Short ponders several points of history in Mr. Mason's paper: and Napoleon Lovely scrutinizes more closely the possible unsuspected mysticism behind Mr. Mason's "Man the Collective". These three articles all contain quite valid points but basically they fail, because neither of them work out their arguments within the terms of experience giving rise to the religious humanism of "The Outsider" generation. It is no good being angry or academic. What is required is to forge an imaginative link somewhere, somehow, than can unite rooted and rootless individuals in a common bond.

"The Necessity of Disciplined Thought in the Building of Free Institutions" is a long, closely reasoned article by Charles Phillips and that great pioneer of Blake, Foster Damon, completes a remarkable issue by telling us, "How I Came to Discover Blake". How nice it is to read his tribute to that forgotten saint, Max Plowman.

May I beg the editor to make certain of one thing—Mr. Mason must reply in the next issue of Faith and Freedom. Together, the Editor and Mr. Mason have initiated a fundamental debate and their sincere courage deserves wide support.

K.T.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

WHY I BECAME A MINISTER

(I)

By Sydney H. Knight

Mr. Knight, Minister of Stand Chapel near Manchester, contributes the first of a series of articles in which three young Ministers state their reasons for entering the Unitarian Ministry. Mr. Knight has served in a lay and ministerial capacity since 1950.

I BECAME a Minister in July, 1954, but the story began long before that. It was during August, 1949, that I made the first official move, though I must begin my story in 1942 when I moved into a strange northern town and found lodgings. I discovered that in the next room was a Minister who belonged to some strange denomination called Unitarian. To an erstwhile choir-boy of a country Parish Church in Berkshire this was some queer form of Christian deviation.

I did not feel very much at home in the neighbouring Anglican Churches, but in casual conversation with this Minister; in helping him with a little typing (the syllabus of some lectures he was giving on Christian Doctrine); in response to the stimulus of his personality; in the questionings of myself which his presence prompted, I began to see the world in a different light. He was not trying to convert me to his faith, but he taught me far more about religion and its essential value than did my old Vicar, even though the latter was my Godfather. My new Father-in-God and I often sat up talking until the early hours.

One day I decided to accompany him to his church, and from then on attended regularly, later becoming a member and eventually sitting on the Church Committee. I belonged; and the stimulus, the education, the friendship and the accompanying spiritual development continued and deepened. And then the Minister left, I married, and there grew within me a wistful feeling that I was in the wrong job. I would have liked to be a Minister, for that I felt was really my calling. But, *of* course, it was too late. I was an engineer with a growing knowledge of design, production, and commercial practice, established in my occupation, and with a home of my own. I did not intend to remain always with the same firm, and there was the possibility of an excellent post in London, could I find a house. But to change one's occupation in one's twenties, when one was just beginning to reap the rewards of one's education and training and making good use of one's best subjects—mathematics and science—in a world full of the exciting possibilities of an expanding industry in the middle of the twentieth century—well, the idea seemed so ridiculous to me as not to be entertained except as wishful fantasy.

The Call

But, on the other hand, I knew something of what the Ministry could mean, and that seemed to me to be even more thrilling. Further, it was a calling in which one could endeavour honestly and freely to live in accordance with one's insights into the requirements of a moral life and not be dependent, as I was, for one's livelihood upon the sometimes doubtful and occasionally downright immoral practices of Big Business. The spiritual logic of the soul was transcending the intellectual logic of the mathematician who found the pure art he loved not merely turned to practical and necessary ends, but also used on occasion to bring material gain at the cost of abandoning moral obligation to one's neighbour. I was by no means unhappy, and I liked the work, but in my position the influence I could have on commerce was infinitesimal, while the life I desired was one where I would find more moral satisfaction; where I could seek more unity in life; where I could better express to others my insights and meditations; where I could devote my time to furthering the spiritual well-being of others, and where I might possibly be of some greater use and influence, should it be vouchsafed to me, in matters the neglect of which would reduce material well-being to a negligible importance. That life I felt I could find in the Ministry.

But it was, of course, too late now. I could not now go back to the beginning and start a training all over again. I was married anyway. But I could and did become a Lay Preacher. This, however, only confirmed my yearnings, only made the call more clear. Eventually, after meeting my Minister again, I wrote to Principal Holt applying for entry into the Ministry and stating my circumstances. Letters were exchanged, interviews attended. There were discussions, problems to be solved, a house to be disposed of, a livelihood to find. . . . Finally, after about a year, I settled as Lay Pastor at Bootle Free Church with my wife and our son who was just six weeks old.

That Kind of Person

A colleague and friend in the same office, independently at the same time, made a similar decision to go into the Church of England. The directors, we gathered, were undecided as to whether our "boss" had inspired us into it or driven us into it! But this coincidence serves to show that it is possible to enter the Ministry after some years of working in a secular job. In fact, he and I agree that our previous experience has since been invaluable to us in understanding better the problems of members of our congregations. We graduated from "the University of Life".

It was not easy, however, for us to make the change, but where there is an earnest desire, and one is ready in oneself, it is surprising how often avenues open up. I still did not find it easy, of course. To attend College in Manchester at 9.25 I had to leave home at 7 a.m. My wife had a very real housekeeping problem, and we had a child to keep on an income which had been halved. And to ministering, inexperienced and untrained, to a congregation while attending College and University, this involved some strain. But this is more to do with *how* I became a Minister than *why*. The point is that now I have become one, I still feel, as I felt I would those six years ago, that the satisfaction I find in ministerial work makes up for the material sacrifices involved. Whether my children will agree as they grow up is, of course, a matter of occupational risk.

I have still not really said precisely why I became a Minister. It is a calling. But why did I have that call? I suppose I am that kind of person. I suppose God made me that way, and it is God's will that I should be what I am and thus endeavour to realize the potentialities he created within me. There is food for thought in the fact that unknown to me until I had actually taken the step my headmaster at school (now himself a clergyman) had warned—yes, warned—my parents when I was quite young that I might finish up in the Church! What was it that made him say that?

WHY AND WHEREFORE?

Is it right to spend on a flower garden time and effort and money which could be used for people less fortunate than I am?

THIS question goes beyond the confines of a garden. It includes hearing good music and making it, looking at pictures and painting them, making our homes beautiful and our persons seemly, and much more that contributes to the richness of life. Indeed, the question is of all the achievements of civilization versus all the necessities of God's children. The most each one of us can do is to make our personal equation with the help of the principles involved.

We must follow our art or our craft from an intention to explore and express the riches of God's life. We must never experience or possess for our own gratification or aggrandizement. Those who garden or perform or dress in thought of how people will applaud them, wrongly spend time and effort and money which belongs to the service and the glory of God. When through our art or craft we attune ourselves with the beauty and the creativeness of the Divine Life we shall find ourselves humble, and able more efficiently to minister of our time and our possessions to the well being of those less fortunate than we are. A bunch of flowers in a sick room once a week may be worth more to life than five shillings to a good cause once a year. To make two grains of rice grow where one grew before is a life work to which some are called, and they will one day help the hungry to feed themselves. Our little money may be the better spent on some seeds for a youngster down the road, so long as our time is also lovingly spent helping him to grow them.

(Send us your questions or difficulties about religion, we will try to answer them and help.)

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

SIR,—I would like to support N. J. Teape as to Alternatives to Christianity.

Your leader writer of June 30 asks, "Is there no one humble enough and wise enough to say once again that we are Christians first, and Unitarians because we are Christians". I would suggest that to make such declarations of allegiance to Christianity would be neither humble nor wise.

Christianity, claiming that Jesus is *The* Christ, that means God and only Saviour (as it is the basis of the World Council of Churches and all its constituent Churches and sub-organizations; the Roman Church teaching precisely the same), is by the very fact of such totalitarianism the most intolerant and arrogant of all the religions of the world, and in our modern world such mediaevalism is just out of date. To be sure, Jesus himself was not a "Christian" in this sense. He was a great teacher, *one* of the great teachers of mankind, not even necessarily the greatest. Krishna, Gautama the Buddha, Loatse, Confucius, Arkenaten, Mohammed, were others, and in our time men like Ghandi, Tagore, Kahlil Gibran. The *Christ* idea is a *myth*, and has been responsible for untold aggression, persecution and suffering (Crusades, Inquisition, burning of "heretics", witch hunting, colonialism, etc.), and this militancy is still active, for as correspondence between the Roman hierarchy and the Hitler regime shows, hundreds of specially trained R.C. missionaries appear to have been camp followers of the Gestapo during the Nazi campaign against Russia, in order to bring the Eastern Orthodox Church to heel, under Rome.

This week (July 14) your review of recent Protestant publications also proves that traditional Christianity will not give up its arrogant and intolerant claim that "Outside the Church there is no salvation".

For all these reasons modern Unitarians might be quite content with *not* being regarded as "Christians". We cannot limit Truth to man's poor reach of mind. Lessing had something to say about it in his "Nathan the Wise" and the famous "Parable of the Three Rings". Even in the life and teaching of Jesus (as rather unreliably recorded in the Gospels by the followers of those who even during his lifetime constantly misunderstood their Master) not everything is Religion at its highest (what about the virgin birth, the sacrifices of animals in the temple, the ideas of a second coming and a Last Judgment, etc.?). Let us seek Truth and nothing but Truth, and let us follow it wherever it can be found. God, which is the Great Spirit, has yet a great, great deal more Light and Truth to break forth.—Yours,

Cork. *F. D. Meyer-Klugel.*

MORE LIGHT AND TRUTH

By H. W. Kemshall

IN correspondence with an eminent and influential anglican theologian I received the following admission.

"I do, of course, recognize as I think all senior theologians do, that the Creeds and formularies—are expressed in the language of a past age. The orthodox doctrines of the Person of Christ as of the Trinity use the categories of Greek philosophy and are best thought of as 'fences' or 'barricades'. Through the process of trial and error the Church has come to see that the truth about Christ—or about the relationship of the Father, the Son and the Holy Spirit is somewhere inside the area marked out by the fences."

Here is to be seen a fundamental and most important difference between the attitude of mind of the anglican theologian and the Liberal Christian or the "Unitarian".

The Liberal Christian to-day realizes that the great truths once contained in the "creeds" and "formularies" of the anglican or other "orthodox" Churches can no longer be validly expressed in the now discredited categories of ancient Greek philosophy or the pre-scientific thought and language which prevailed and was used when the creeds were formulated.

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The Anglican Church in its earnest desire to retain and maintain the great spiritual truths these doctrines and creeds once expounded vainly imagines that, in the vast range of modern scientific knowledge and thought ancient "fences" or "barricades" must be kept maintained around the Holy Spirit of Truth!

Centuries ago, however, John Milton saw the danger and falsity of this notion and said:

"Truth is compared in Scripture to a streaming fountain, if her waters flow not in perpetual progression, they sicken into muddy pools of conformity and tradition."—The critical though not necessarily unfriendly observer of the Anglican Church cannot be blind to the many "muddy pools of conformity and tradition" which lie stagnant in this Church. In trying to interpret the truth of Christianity to educated Alexandrine and Roman people in the early part of the second century A.D. the author of the fourth Gospel reported

Jesus as saying (John 3, 8): "The Spirit bloweth where it listeth." Here is a great truth—whether or not it was spoken by Jesus himself.

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If the Anglican Church and, indeed, the whole "orthodox" Christian Church is to regain once again the loyalty and respect together with the acceptance and observance of its forms of worship by the mass of the people it *must* re-interpret and *state* its creeds and doctrines in the light of modern knowledge, thought and language.

The theologian who "accepts" the creeds not literally but "historically" is guilty not simply of unconscious mental dishonesty and equivocation he is trying to do what Jesus pointed out was impossible—pour "new wine into old bottles".

The "new wine" of modern scientific thought simply cannot be contained in the old theological "bottles"—or creeds.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

CELEBRATIONS

Doncaster: A Grand Reunion Week-End was held on July 21 and 22 to commemorate the great theological controversy of 1911 which enjoyed nation-wide publicity when, as the result of a High Court action a large group of Liberal congregationalists, inspired by the "New Theology" and led by the Rev. Percy Jones, were locked out of the local Congregational Church and amalgamated with the Unitarian congregation (founded 1692) under the name of "Free Christian". Opening sermons were preached by Mr. Orchard and the Rev. Rhondda Williams, while good wishes were received from the Rev. R. J. Campbell, Estlin Carpenter and many other prominent personalities. A new building was erected on the site of the old Unitarian Church and a new impetus was given to the cause of Liberal Religion in Doncaster. On the evening of July 21 a very large gathering, including many old veterans and comrades-in-arms of those memorable days, drawn from far and near, met once again the guest of honour—the arch-heretic of 1911—the Rev. Percy Jones, now minister at Shepton Malet. Nearly one hundred sat down to high tea after which Mr. Jones, despite his years, delivered a witty and forthright speech which delighted his old friends who were reminded of the bitter theological conflicts of forty-five years ago. Further echoes of those far-off days were heard as Mr. W. Henderson, Mr. T. Woodhouse, Mr. H. Bramley and Mr. W. Lloyd spoke. The Rev. G. W. Parkinson (Minister) assured them that the congregation still kept burning brightly the lamps of heresy and free religion.

A very intriguing and attractive feature of the week-end was the exhibition of photographs, prints, press cuttings and documents revealing the lively and challenging story of the past forty-five years. It was, indeed, an historic reunion week-end which can never be repeated as the major actors in the early story are octogenarians.

Heywood: The congregation of the Unitarian Church originated with a gathering of eight persons in a hired room in June, 1856. For the Centenary Celebrations on June 23 and 24, former ministers and members came from many parts of the country to join in the proceedings.

On the Saturday the present minister, the Rev. F. J. Hamblin, presided at a Reunion of about 200 friends. Mrs. W. Walker, President of the Congregation, welcomed the visitors with special mention of former ministers and ministers' wives: the Rev. F. Munford, the Rev. G. S. and Mrs. Whitby, and the Rev. and Mrs. F. Sokell—the Rev. W. Howard Payne arriving somewhat later.

On the Sunday the four living ex-ministers all participated in the services. In the morning "The Century Past", a Service of Thanksgiving for our Heritage, was conducted by the Rev. F. Munford, and the Rev. W. Howard Payne was the preacher. In the evening "The Years Ahead", a Service of Consecration to the Future, was conducted by the Rev. F. Sokell, and the Rev. G. S. Whitby preached. At both services the Church President led the congregation in an Act of Reconsecration which was impressively spoken by all present. Special music was contributed by the Choir and the Sunday School.

The Mayor and Mayoress of Heywood, with members of the Council, were present at the morning service.

Rotherham: A Special Service to commemorate the building of the first Nonconformist Church in Rotherham in the year 1706 was held in the Church of Our Father on Thursday evening, July 12.

Before the service a procession walked from the old Chapel in Downs' Row to the Church in Moorgate Street. In the procession were the Mayor and Mayoress (Councillor and Mrs. F. Davies), members of the Borough Council (also representing the Rotherham Hospital and the Education Committee), former ministers of the Church, former members of the congregation who are now in the Ministry, Unitarian ministers in the district, representatives of the two colleges and the General Assembly, lay preachers, representatives of the Sheffield and District Association and Women's League, Rotherham Hollis Trustees and London Hollis Trustees, and the Church Committee.

The Service was conducted by the Minister, Rev. N. J. Teape; Rev. A. M. Barr, M.A., and Rev. C. H. Bartlett, B.A., read the lessons and Rev. J. Harry Smith delivered the sermon to a large congregation.

After the Service light refreshments were served in the old Chapel.

NORTH MIDLAND NEWS

The scheme for ministerial oversight of the North Midland congregations without settled pulpits, of which an account was recently given in *The Inquirer*, now appears to be working smoothly. Coalville in June enjoyed a magnificent Sunday School Anniversary, conducted by the Rev. R. E. Goddard. Both the School and the Youth Club are both growing. The Mansfield congregation in July went to Belper for evening service where the two congregations were able to become better acquainted.

The High Pavement Calendar contains a suggestion for overcoming some of the difficulties of the shortage of ministers and lay preachers.

Great Meeting, Leicester, has been encouraged and thrilled by the numbers present at the All Present Service held in June. The Calendar mentions that the School Anniversary (July 8) "digs back into history, recalling the 173 years since our School, the first in Leicester, was established".

The Old Meeting House, Mansfield, has recently been registered as a building of special historical and architectural interest with the Ministry of Housing.

The Hinckley Sunday School has been presented with fifty Golden Treasuries by the Trustees of the Bishop Hall Bible Trust.

First Midland Circuit

These following Churches are more than maintaining their life and witness. Walsall, with regular morning Services, is allowing the Spiritualists the use of the premises at other times while the latter's Church is being rebuilt. In return, our Stafford Street Church has been cleaned and repaired inside, with new plumbing and heating, and the frontage is being refaced and cemented. The Annual Rose Sunday Services were conducted in the morning by the Circuit Minister, the Rev. H. Maguire, B.Sc., and in the evening by Mr. Harold Davis, the address being given by Mr. C. S. Coad.

At Lodge Road, West Bromwich, the Sunday School Anniversary Services were very well attended. On the first day, Mr. Maguire conducted both afternoon and evening Services, and on the following Sunday the afternoon Service was conducted by Mr. A. E. Hill, Secretary of the Midland Sunday School Association, and the evening Service by Dr. D. C. Artingstall of Birmingham. The new robing of the girls' choir, their sweet singing and the voices of the scholars, contributed much to the value and significance of the Services.

Tamworth, too, has made up for some losses, and was able to offer hospitality to the Midland Union Lay Preachers on July 21. The Lay Preachers, together with some members of Coventry congregation also in Tamworth, first explored the ancient castle and then came to the old Chapel for a Service conducted by Mrs. I. Foster of Tamworth, who gave a thoughtful address on the Universal Church.

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 5th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon [illegible]
Aberystwyth, New Street Meeting House, 11, Mr. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11 & 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply

Bath, Trim Street Chapel, Unitarian, 6.30, ——
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green, nr. Sevenoaks, Unitarian Church, 11, Mr. G. E. Prentice
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Miss H. Davies-Williams
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Moor Street Mission, Small Heath, 6.30, Mr. C. B. Wright
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Supply
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30, and 6.30, Rev. Arthur J. Long
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mrs. M. Brown
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Connell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mr. S. R. Martin, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, No Service
Bristol, Oakfield Road, 11 and 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 & 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Carlisle, Lowther Street, 2.15, Sunday School, 6.30, Rev. T. D. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Rev. M. Barr
Cheltenham, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Mr. R. D. Jones
Chester, Matthew Henry's Chapel, Trinity Street, 6.30, Miss R. Hereford
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting Road, 11 and 6.30, Rev. F. C. Williams
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickie
Croydon, Free Christian Church, Wellesley Road, 11, Children's Service, 6.30, Rev. W. Waddington

Dean Row, 10.45, Rev. A. B. Downing Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotterill
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 6.30, Mrs. Muriel Hilton
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Mr. H. Stephens
Dundee, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, No Service

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. R. Nicol Cross
Gloucester, Unitarian Church, Barton St., 10.45 and 6.30, Rev. Graham Short
[illegible], [illegible] Street, 3, Mr. Rees Jones
Guildford, Ward Street Church, closed till August 26

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Stokes
Halifax, Northgate End, 10.45, Mr. E. H. Tracy, 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11, Rev. Dennis Hilton, 6.30, Supply
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. George Pope

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

Kendal, Market Place Chapel, 6.30, Mr. W. McMillan
Kidderminster, New Meeting House, 11, Rev. W. Bradshaw
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Bryan L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11, Mr. C. V. Walton
Letchworth, Sundays, Miss J. E. Lindsay, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. [illegible]
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenwell
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Thomas
Liverpool, Bootle Free Church, 11, Supply
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mitchell
Liverpool, Gateacre Chapel, 11, Rev. S. F. [illegible]
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, No Service
Liverpool, Ullet Road, 11 and 6.30, Rev. F. Kenworthy
London, Bell Street, Edgware Road, 6, Mr. R. Conway
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. F. B. Godfrey
London, Brixton, Effra Road, 11, Rev. R. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, No Service
London, Forest Gate, Upton Lane, No Service
London, Golders Green, Hoop Lane, 6.30, Mr. C. S. Green
London, Hackney, New Gravel Pit Church, Chatham Place, No Service
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] F. [illegible]
London, Highgate Hill Unitarian Church, 11, Mr. T. R. Dodson
London, Ilford, High Road, 6.30, Mr. T. E. Burrows
London, Islington, Upper Street, Unity Church Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Road, 11, Mr. W. E. Rhind, 6.30, Rev. [illegible]
London, Leytonstone, Lea Bridge Road, [illegible] Green, 11.15, No Service
London, Mansford Street Church, Bethnal Green, 6.30, ——
London, Richmond Free Church, Ormond Road, 11, Rev. Rosamond Barker
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
London, Wandsworth Unitarian Church, East Hill, 11, Rev. W. Waddington, No Evening Service
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newburn Road, 6.30, Mr. S. R. Martin
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary

Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dennis Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45, Rev. T. W. Roberts, 6.30, Mr. P. M. Brown
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, ——
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3, each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. David C. Doel
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. C. Gould
Newchurch (Rossendale), Bethlehem Unitarian Church, 6, Mr. J. Simon
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45, Mr. E. R. Green, 6.30, Mrs J. Cowperthwaite

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Keeley
Poole, Unitarian Church Hill Street, 11, Junior Church, 6.30, Rev. F. Mumford
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Stubbs
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary

Ringwood, Hants, The Meeting House, No Service
Rochdale, Blackwater Street, 10.30 and 6, Rev. W. Bell
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), No Services during August
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. P. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11, Mr. T. Wardle
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mr. Harold A. Guy
Southend-on-Sea, Darnley Road, 11 Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. W. Hill Waring
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Rev. S. R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Supply
Swansea, [illegible] Free Christian Meeting House, 11, Rev. [illegible] Jones
Swansea, Unitarian Church, High Street, 6.30, Rev. B. [illegible] (also, 11, First Sunday in the month)
Swinton, Swinton Hall Road, 6.30, Mr. C. W. Brownsword

Taunton, Mary St. Chapel, 11, Rev. W. H. Connell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenney
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Pinnock
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, (1st Sunday in month) and, 6, Supply

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, Brookfield Gardens, 11, Rev. Maurice Ambrose (also, 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Miss Eva Gill

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply. Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Mowat
Wellington, Services suspended. Enquiries—Mrs. Warren, Tel. 41-272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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The Ministerial Fellowship

The 57th Annual Meeting was held in Cross Street Chapel, Manchester, on Wednesday, July 4, the President, the Rev. J. W. Maw, M.A., being in the chair. Forty members attended and twenty-six sent apologies for absence. Amongst those present was the Rev. Margaret Barr of the Khasi Hills to whom a very hearty welcome was extended and who spoke of the value both of the Fellowship itself and of the annual Ministers' Conference at Great Hucklow.

In moving the adoption of the report and accounts the President referred to the work accomplished by the committee during the year under review. He mentioned three matters to which it was giving full consideration: (a) the possibilities of pulpit exchange with American Unitarian ministers, (b) an affecting of improvement in ministerial stipends, (c) the need on the part of retired ministers of housing accommodation.

Seven new members were elected: The Revs. C. H. Bartlett, B.A., S. R. Butler, Watcyn Davies, J. Mather, A. E. Potts, B.A., T. W. Roberts and J. Reece Walker. The names of members deceased during the year under review were read out: The Revs. R. Philipson, M.A., D. Glan Morgan, M.A., and H. B. Hannah, those present standing for a few moments. It was agreed that greetings be sent to members serving overseas and to a number of members unable to attend the meeting on account of indisposition or of age.

The Rev. J. Harry Smith was elected as President for 1956-7, expression being given to the general appreciation felt on account of Mr. Maw's services as President during 1955-6. The officers (the Rev. C. Gordon Bolam, B.A., B.D., Treasurer, the Rev. Edgar W. Hill, M.A., Secretary, the Rev. Albert Smith, Assistant Secretary), the Conference Secretary (the Rev. Kenneth Twinn, M.A.), and the Auditors (Messrs. Webb and Davis) were re-elected. The retiring President and the Rev. J. Storer were elected to vacancies upon the committee occasioned by the death of the Rev. R. Philipson and the retirement under rule of the Rev. G. W. Parkinson.

Upon the conclusion of the business the members partook of a meal at a nearby restaurant.

Resignation

The Rev. William Beer has resigned the pulpit of the Rochdale Church, and will retire from the active ministry at the beginning of September. He expects to continue residence in the Rochdale district.

Ipswich: A farewell meeting was held on June 28 for the Rev. A. Phillip and Mrs. Hewett, who are leaving Ipswich for their new home in Vancouver, Canada. The chairman of the congregation, Mr. R. B. G. Walker, presided, and spoke of the regret all felt at the minister's departure and of the progress made in the building up of the congregation during the period of his ministry. Reference was also made to the many improvements effected within the Meeting House since Mr. Hewett came. A cordial tribute was paid to the good work done by Mrs. Hewett. They would, Mr. Walker said, take with them to Canada, the congregation's warmest wishes for their happiness there. Mr. Ellis and Mr. Collett also spoke in support. The presentation of a cheque followed, and Mr. Hewett, in expressing thanks, remarked that he and his wife had been happy in Ipswich, and in many ways were sorry to leave. He expressed good wishes for the future of the congregation and hoped a successor in the ministry might soon be found.

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Marriage

Low-Davies—On July 28, 1956, at Croydon Free Christian Church, Joseph Stewart Low to Anne Davies.

Miscellaneous

Windermere: A Service will be held at "Lynwood", Broad Street, Windermere, on Thursday, August 9, at 7.30 p.m., followed by discussion. All Unitarians and friends in the district are welcome.

The Service will be conducted by Mr. W. McMillan (Student-in-Charge for the Vacation) of Kendal Unitarian Chapel.

Billingshurst: The Free Christian Church celebrated its 202nd Anniversary on Sunday, July 15. Memorable services were conducted by the Rev. Dudley Richards, the visiting preacher of the day. Friends from other churches, including Horsham, Ditchling and London were present.

Southport: A garden party held at the home of Mr. A. E. Grundy on Saturday, July 21, realized the sum of £50 for the funds of the autumn bazaar.

Women's League: The Manchester District held its Summer Meeting at Altrincham on Wednesday, July 11, when 170 members, representing 26 branches, attended. The afternoon service was conducted by Miss K. Tootill, M.A.

Following the service was a short business meeting when Miss Hadfield welcomed all members to Altrincham and Mrs. Lear thanked all who had taken part in arranging such a delightful meeting. After a refreshing tea, motor coaches took members to Dunham Park where a very pleasant half hour was spent.

Matilda Susanna Bayley

In the passing of Miss Susanna Bayley on July 16 the Hill Street Unitarian Church, Poole, Dorset, has lost one of its oldest members at the age of 81. The whole of her life has been spent at this Church, and during her lifetime she has filled the offices of Treasurer, Secretary, Women's League Secretary and Bazaar Secretary. She was a most regular attendant at Divine Worship, and was present at Service the day prior to her passing. For over 60 years she was a member of the Choir until the time of her death. She has lived a long and active life, full of helpful service to those with whom she came in contact, and her presence will be missed.

The Funeral Service, held in the Church on July 20, and conducted by the Rev. J. W. Dumble, was attended by a large congregation of members and friends in memory of, and as a tribute to, a staunch Unitarian.

E.W.

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